

The Brooklyn Jewish Center Review

January, 1949

THE PROPOSED ISRAELI CONSTITUTION

ANOTHER APPRAISAL OF THE
HISTORIC DOCUMENT

By LOUIS J. GRIBETZ

FERNANDO DE ROJAS—UNKNOWN LITERARY GENIUS

By MARK SOLITERMAN

OUR NOBEL PRIZE WINNERS

By BERNARD JAFFE

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By LEON GUTTERMAN

BOOK REVIEWS

By BORIS SMOLAR
JACOB KAPLAN

NEWS OF THE MONTH

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BROOKLYN JEWISH CENTER, 667 EASTERN PARKWAY
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GEO. FIELDING ELIOT

Distinguished News Analyst,
Correspondent and Author

Subject:

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FEBRUARY 28

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Subject:

"HOW TO LIVE WITH YOURSELF"

ROUND TABLE DISCUSSION

MARCH 14

Subject:

TO BE ANNOUNCED

MARCH 28

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OF THE SEASON

AUBREY S. EBAN

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BROOKLYN JEWISH CENTER REVIEW

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No. 20

ELECTIONS IN ISRAEL

ISRAEL'S first election was held on January 25th and brought into being the first permanent government in the Jewish state. One hundred and twenty representatives were elected to the Constituent Assembly, whose main task will be to vote upon the proposed Constitution for Israel. This campaign and its results will therefore set the mold and be indicative of the kind of republic Israel will be. Israel's first parliament was chosen from lists submitted by twenty-one parties, three of them Arab. Under instruction of the United Nations, proportional representation was provided for. It is estimated that 475,000 citizens were entitled to vote. This included new immigrants who arrived in Israel before November 8, 1948, and also about 30,000 Arabs. The number of candidates on the lists were 1,288, of whom 120 were elected.

Every communication facility and means of electioneering was utilized in this campaign. "Kol Israel" (Voice of Israel), the Government's official radio station, impartially allotted time to all groups. The walls, kiosks, as well as all blank fence space, were plastered with screaming posters of every party. Sound trucks in the streets of Tel Aviv, Jerusalem and Haifa blared their election talk, and in the settlements loudspeakers were utilized to present candidates and explain platforms. Huge mass meetings, with attendance that broke all records, were held throughout the land, and were addressed by the leading personalities in Israel.

A mere listing of the twenty-one parties who submitted to the Central Elections Committee their candidates will portray the multiplicity and variety of in-

terests in Israel. They are: Mapai, Israel's Labor Party; General Zionists; Progressive Party, a coalition of Aliyah Hadasha and Group A General Zionists; the personal list of Itzhak Gruenbaum; Mapam, the United Labor Party; United Religious Front of Mizrahi and Agudat Israel and its worker organizations; Revisionists; Tnuat Herut (Freedom Movement) of the Irgun; and the Communists, "a non-party list." These nine, the main political divisions, were joined by the three Arab parties: Arab people's bloc; Arab Worker's Bloc and Democratic List of Nazareth District. In addition there are nine others: The Yeminites; The Union of Sephardic Jews and Oriental communities; the United List of Religious Workers; Religious List; Independent Agudat Israel; The Wizu; Women Workers and Religious Women List; "For Jerusalem" List, and Fighters and Soldiers (Stern Group).

This varied party mosaic points to beliefs and thinking among the Jews who have come into Israel from the four corners of the world. Yet all these Jews, so different even physically, are molding the new state of Israel. The issues in the campaign were fundamental to the existence of the State. The dominant one was the need for a large immigration on a scale never dreamt of in our Congress discussions. The other issue was the war and its conduct to a successful conclusion. The dissolution of Palmah was an issue which the Mapam especially belabored. The Freedom Movement still believes in a State on both sides of the Jordan. The Mapai leans to the Western democracies, Mapam advocates class struggle and fights imperialism. The

Communist Party is very small and still considers Zionism imperialistic. It is unfortunate that there should be a split in the General Zionists ranks, for they are the center party. In this election, Mizrahi and Agudat Israel were united in one list, but even here are splinter groups.

As this is read the election will be over. The high pitch of the campaign will die away, the posters will be washed down by the next rain, the radio and loudspeaker will be silenced and, I hope, all the ill feeling of a political struggle will pass away. But there will rise a new political entity, the State of Israel.

—SOPHIE UDIN.

PLANT A TREE

TU BISHVAT, or Israel Arbor Day, is one of the most important days in the Hebrew Calendar. Since ancient days, the 15th of Shevat has been called the "New Year of the Trees." The heavy winter rains have passed, and the fertile soil is ready to receive the seeds that will later blossom into fruitful trees. Soon, with the advent of spring, the land will flow with "milk and honey"—the honey of date and fig trees.

Although removed from the soil of his homeland, the Jew faithfully remembered the New Year of the Trees. The cities of Europe and America may still be covered with snow at this season, but to the Jew the time for the planting of trees in the soil of sunny Eretz Yisrael has already arrived. On the table appear Eretz Yisrael fruits, almonds, dates, figs, raisins, oranges and especially the "bokser," the fruit of the legendary carob tree which had helped nourish heroes like Simon ben Yochai.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THIRTY YEARS OF REACHING UPWARD

THE memory of the Chanukah festival, which we celebrated just a few weeks ago, is still fresh in our minds; and I may be forgiven if I take the kindling of the lights as the inspiration for what I want to express in this intimate chat with the men and women of our beloved Brooklyn Jewish Center.

Every reader of the REVIEW knows, I am sure, the method of kindling the Chanukah lights. We begin with one light on the first night and then increase the number every day until on the eighth night all of the eight lights are kindled. Originally, when the custom was about to be instituted, there was a serious discussion between the two leading schools regarding the procedure of lighting the lights. The School of Shammai suggested the reverse method—to start with eight lights and to reduce the number daily, until on the eighth night only one light should burn. The present method, sponsored by the School of Hillel, was adopted on the principle, *Ma'alain B'kedesh V'en Moridin*—"In sacred matters we must ever go upwards, never downwards!"

This principle comes to my mind when I think of the growth, the progress, the achievements, and the present activities of our own institution. The month of January, 1949, marks the thirtieth anniversary of the legal organization of the Center. If I were asked to describe the guiding spirit that animated our Center in all these years, I could not do so better than in these words *Ma'alain B'kedesh V'en Moridin*—it was, and thank God, still is, an ever upward march in service to our Faith and our People.

All institutions start with a flurry of enthusiasm and great hopes. Those of us who are at all familiar with the Jewish scene in America, know that in many cases this enthusiasm is, alas, short-lived, and the reverse of this old Rabbinic principle takes place; there is a downward

march in the sacred work that was undertaken, and soon it develops into a routine existence, just a weak light—a remnant of the bright hopes originally kindled in the minds of those who started the holy venture.

We of the Center may indeed rejoice that after thirty years the Talmudic principle is still the living formula ever before us. I do not recall one year in all these three decades—even in those sad years of economic depression in the mid-thirties—when there was a decline or a recession in our activities.

And what is more, we never permitted ourselves to feel that we were doing enough. We never allowed ourselves to stand still even though our program of activities was a full one. It was ever *Ma'alain*, there was always the urge that we must go forward, that we must increase the light that emanated from our building.

And happily, this urge towards further progress is noted more so now—as we begin the fourth decade of our existence—than ever before. All our schools have larger registrations than in the past; our Institute of Jewish Studies for Adults has the most intensive program of courses and the largest registration, almost 250 men and women—more than we have ever had; our youth work and club activities, too, have shown an increase in interest and in enrollment far above what we have experienced in all the past years; our attendance at the Friday night and Sabbath morning services now—after thirty years—still thrills the hearts of all who visit us, and we are continually endeavoring to make our services more beautiful, more meaningful and inspiring. The recent innovation of our Choral Group at the Sabbath morning services has certainly helped in this endeavor. And more activities are even now in-

stituted to help us reach out and to be of greater service to more of our people. Just this month the Young Married Couples' Group was organized, and the interest displayed by all who attended gives us the hope that this will become one of the most active of all our young people's groups.

Ben Sheloshim La'koach—"At thirty, one reaches full strength," says our Rabbis. We are grateful and happy that at this thirtieth year our Center is displaying its full *Koach* in work and in service. And we are thankful and happy, too, that many of the men and women who were privileged to be among the builders and workers in the early years of our institution are still possessed of the spirit that animated them, and are as active today as they ever were.

The Center does not plan any special celebration to mark this important event. I have the faith, however, that each of us in the Center family will utilize this great milestone in the life of the institution to rededicate himself and herself to the sacred cause for which our Center was founded. May the Rabbinic dictum which guided us in the past thirty years continue to inspire us in the years to come. *Ma'alain B'kedesh V'en Moridin*—may we ever go upward and onward, for greater service and for more glorious achievement in the Vineyard of Israel. May the future years find us as in the past, going from strength to strength.

Israel H. Levinthal

In honor of Music Month to be celebrated throughout the country, the Center is planning a Special Service devoted to Jewish music for Friday evening, February 18th.

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THE attention and admiration of civilized mankind was attracted to the proposed Israeli Constitution published recently for the first time in America. In many respects this Draft Constitution is a new political creation without a parallel among ancient or modern governments. Time and experience will test its efficacy and value, and much legislation will necessarily be needed to carry into effect its provisions and to translate it into a system of government. Indeed, it is not in every respect a finished product, for it is destined to live and grow, and with the process of growth, modification and improvement will be required. It is clearly apparent, however, that to its strength of youth will come the added vigor of maturity and, if this Document will be construed and administered with the same far-seeing sagacity as its authors manifested, the Jews of this generation will prosper in it and posterity for endless generations will honor and bless it.

The Israeli Draft Constitution is a remarkable Document, full of original excellence, drawn up with critical care by men of large and enlightened views. It draws wisdom from many sources. It blends antiquity with modernity, idealism with realism, and is expressed in perspicuous and felicitous language. Deeply rooted in Jewish tradition, the Draft sparkles with desire for the life of the spirit, and yearns to revive and realize the highest aspirations of *Abduth Yisrael* and *Kelal Yisrael*. This Constitution, if adopted, will more than command the assent and confidence of the Jewish people; Israel will bow to it in reverential submission: "We will do and we will obey."

No one can contemplate the Israeli Draft apart from the historical experience of the people which produced it and from which they can never be separated. It is a reward for Jewish martyrdom, exile and loyalty.

The Preamble which "walks before" the Constitution—as the Ark in the wilderness preceded the Jewish people and signalled their advance—points to the origin from which the Constitution comes and to the design which it intends to promote. The Preamble is a great song of thanksgiving and praise to God for the blessings of the deliverance. It is saturated with the spirit characteristic of

Jewish prayers. It enjoins humility in triumph. The *Shekinah* rests upon the humble. There is no moral perfection without humility. It exhorts the people to gratitude. Their entry into the land is God's act of mercy. Israel survived because he was providentially preserved. It pays respect to the "faithful remnant," the sanctified minority, whose sublime faith, unbounded devotion, undaunted courage kept alive the "continuity of the Jewish settlement in Palestine." The Preamble has a special place for "generations of Exile" whose sacrifices made possible the preservation of our "spiritual heritage." Liberation is a season of joy, a great festival, when "every man shall see God."

The Preamble proclaims three sovereign objects:

1. "To rebuild our commonwealth in accordance with the ideals of peace and righteousness of the Prophets of Israel."
2. "To welcome home every Jew who seeks entry."
3. "To promote the security and well-being of all who dwell within our gates."

These are the predominant aims and aspirations of the people of Israel, and to attain and safeguard these great ends is the purpose of the Constitution.

(1) Thus, the Hebrew Prophets are set up as the counsellors, guides and censors of Israel. The Jewish Commonwealth must be built according to their pattern. The Commonwealth, according to the Prophets' pattern, is merely the material means for spiritual ends—the social and ethical ideal of righteousness, the ideal of holiness. The positive pursuit by the people to do right and to be right must be incorporated into the concrete institutions of the State and become a living power and reality. The Prophets demand that the national personality must be compatible with the highest ideals of moral-

ity and the highest ethical standards. Israel's Prophets lay special stress on *limdoo betev*, learn to do well; *dirshoo mishpat*, seek justice; *tzedek tirdof*, pursue righteousness. To refrain from evil, to abstain from injuring others is not enough. Mechanical religion, mechanical piety, oratorical philanthropy are not legitimate currency. To become morally strong the State must make strenuous efforts to practice well-doing by positive acts of justice and righteousness.

Israel undertakes to build a government in the land of Prophecy and establish a Commonwealth on the eternal foundations of the Prophets' spiritual loftiness and pursuant to their sublime, ethical greatness; it undertakes to realize a form of society sanctioned by their divine voice and under scrutiny of their "inner eye." Indeed, it is a most daring aspiration! No people ever proposed to itself to reach such lofty and awe-inspiring heights. Israel essays anew to vindicate "the ways of God to man."

(2) "Welcome Home." What vast benevolence, what comfort and consolidation, what warm-hearted hospitality are enshrined in these words! The bruised, broken, weary, sorrow-laden stragglers are invited to abandon their valley of humiliation, the grim gate of despair, the guilt-cursed lands and to come home to be greeted by the outstretched hand and the glad exclamation—"I am so happy you came!" With sweet parental tenderness Israel says: "Do not reproach yourself. You have not suffered in vain. See the fruit of your suffering, the greatness of your victories." No people in all history, possessing so little, has ever offered so much to so many.

What a fearful arraignment of the world's moral delinquency are contained in "Welcome Home!" What a contrast

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JEWs have strongly influenced Spanish culture. This is plainly and objectively admitted by modern Spanish historians, and the Jewish origin of famous Spaniards is always noted. Among the famous Spanish writers there are Jews, like Rabbi Santob de Carrion, but most of them are *conversos*, apostates. None of them, however, has added as much glory to the Spanish letters as Fernando de Rojas. Of him the Spaniards are very proud. There are three works in Spanish literature of universal importance: Cervantes' "Don Quijote," Rojas' "La Celestina" and Ruiz's "Libro de buen amor." "La Celestina" is considered second only to "Don Quijote."

Rojas produced only one work, "Tragicomedia de Calixto y Melibea," that later became known as "La Celestina." Yet Rojas will live forever.

Almost until our times the name of Rojas was surrounded by mystery. It was thought that "Rojas" was assumed by some forgotten writer, but was not the real name of the author of "La Celestina." In 1867 it was discovered that Rojas was an historical person. In a manuscript of an unpublished work, "Historia de Talavera," by Cosme Gómez de Tojeda, written in the first third of the 18th century, the author reveals that Fernando de Rojas was born in Montalbán, that he later lived in Talavera, and that he died there and was buried in the church of the monastery of the Madonna.

Rojas was a learned lawyer, educated in Salamanca, and for some time he was Alcalde (mayor) of Talavera. There is a supposition that he was a professor of law at the University of Salamanca. He was married and had a daughter and three sons. Another fact about Rojas shows his liberal social ideas. In the amnesty granted by Charles V to those who participated in the uprising of the cities against the *hidalgos* (1520-1522), the name of Fernando de Rojas is among those who were excluded from the amnesty, indicating the seriousness of his offense against the nobility.

In 1902, Professor Serrano y Sanz published the proceedings of two inquisitorial trials. In the first case (1517-1518), Diego de Oropeza was accused of confessing secretly the Jewish faith. Rojas was called as a witness for the accused. In the second case (1525-

1526), the accused was Rojas' father-in-law, Alvaro de Montalbán, also tried for secretly practising Judaism.

It was established during the trial that Rojas was the son-in-law of Alvaro, that he also was a *converso*, that he was the author of the "Tragicomedia de Calixto y Melibea," and that he resided in Talavera since 1517. Alvaro pleaded with the court to permit his son-in-law, Rojas, to present his defence, but the court rejected the plea because it considered Rojas unacceptable to the court.

Quite recently, in 1925 and in 1929, two more documents were discovered and published, adding more information about Rojas. One document is an application of his descendants for the official recognition of their title to nobility. In their application they repeat that their ancestor was Fernando de Rojas, author of the "Tragicomedia de Calixto y Melibea." The other document is Rojas' will. It definitely establishes that Rojas was born in Montalbán, in about 1465, and died in Talavera in 1541, at the age of 76. The will provides for his burial at Talavera in the monastery of the Madonna, and for a gift of one thousand maravedis to the poor. The document enumerates in details his household effects, and the books of his library, which he left to his wife with the exception of the law works. Those went to his son, an attorney. His wife must have been a cultured woman, if she used the kind of books Rojas willed her. Among those were the ancient classics, the Bible, Josephus Flavius, "La Celestina," and the classical novel of another *converso*, Diego de San Pedro, "Cárcel de Amor" (Love's Prison). Some students of Rojas' work find that the final act of "La Celestina" was influenced by San Pedro's novel.

"La Celestina" and its author are still subjects of lively discussions. Some would like to disprove Rojas Jewish birth; others assert that he was one of two

The Remarkable Story of the Obscure Pioneer of Modern Spanish Literature

FERNANDO DE ROJAS— UNKNOWN LITERARY GENIUS

By MARK SOLITERMAN

writers who produced the work; still others hold that he was one of three authors. But many Spanish authorities insist that Rojas was the only writer of "La Celestina." Among those is the outstanding Spanish scholar, Menéndez y Pelayo, who believes it inconceivable that two men of genius, surpassing all other writers of their time, should be able to unite so intimately in a single work, as to make it impossible to distinguish one from another. There are scholars who insist that the unity of thought and of style prove the work of a single writer.

The oldest edition of the book in existence is that of Burgos, 1499, but there were earlier editions. Serrano y Sanz believes that Rojas wrote his work at the age of 24; Prat places the first edition at 1492 which would make Rojas 26 or 27.

The anonymity of the author and the scarcity of biographical facts about Rojas are not surprising. He was a baptized Jew, and the position of those Jews in the Spain of his time was anything but secure. Even though some of the *conversos* married into the aristocracy and even into the royal families, they lived in permanent fear of the inquisition.

In order to avoid danger they led retired lives and tried to pass unnoticed. Usually they married between themselves. The daughter of Rojas married her cousin; Rojas himself was married to a daughter of a baptized Jew.

A *converso*, exposing the depravity of his contemporary Spanish society, had to be particularly on his guard. There are many hints in Rojas' work which modern commentators do not comprehend. He is silent about the place he describes. Some think it is Salamanca, where he observed the loose life of the youth; others believe it is Toledo, then the imperial city. Probably, for the same reason, he presents his work as a warning against

romantic passions that lead to tragedy.

But the inquisition was not to be outwitted. It expurgated the book in 1536 and prohibited it altogether in 1632.

"La Celestina" is a novel in the form of a dramatic dialogue. Its title is the name not of a beautiful heroine, but of a notorious old and shrewd bawd. The plot is very simple: Calixto, looking for his falcon who has flown away, enters the garden of Melibea's father. There he meets Melibea and is fascinated by her unusual beauty. He professes his love for her, and Melibea, insulted by such a daring declaration, requests Calixto to leave the garden immediately. Calixto returns home, and disheartened by the rebuff, becomes sick with melancholy. When his servant discovers the reason of his master's ailment, he advises him to call upon Celestina for help. Calixto is so obsessed with his desire to meet Melibea again that he ignores Celestina's evil character. By cunning, hypocrisy and flattery Celestina induces Melibea to meet Calixto. A romantic, idyllic love begins. Celestina, having received a good reward from Calixto, refuses to pay the promised share to his servants. The servants surprise her in her home and kill her. They are caught by the police and executed.

The idyllic love of Calixto and Melibea then ends in a tragedy. The two female partners of Celestina, moved by jealousy and a desire to avenge Celestina's death, hire Centurio, a former soldier who knows seven hundred seventy ways of committing murder, to kill Calixto. His reward is to be their love. Centurio agrees, but instead of killing Calixto himself, he sends two friends to the garden where the lovers meet. These rowdies start a fight with Calixto's servants standing guard outside the rendezvous. A noisy brawl results and Calixto, to avoid a scandal, hurries to leave the garden and to help his servants. He climbs up the wall but in the darkness he misses the ladder on the other side. He falls and is mortally injured. Melibea, learning of Calixto's death, commits suicide by casting herself from the tower of her father's house.

Around this love story Rojas draws a sordid picture of life. Celestina, the main character, and her gang, are the reality of life. She is the incarnation of evil, a monster of hypocrisy, a mistress of immoral dealings, but a perfect religious conformer. She considers her immoral

occupation as necessary as any useful occupation. Does she not relieve men by helping them to gratify their passions? She has among her customers the high and low clergy, the hidalgos, the respected citizens, as well as the dregs. She is called "Señora" and also, endearingly, "mother." The courtesans in her house, Areusa and Elicia, are daughters to her. They too know how to command the brute by satisfying the beast. Areusa bitterly resents the praise of Melibea by Calixto's servants. She cannot admit that any woman can be better than she. Finally there are the servants, who are perfidious, corrupted, and degraded by their serfdom and the contempt of their masters.

The people in "Celestina" are miserable, cruel, immoral, vicious. In the Spain of the period, where Torquemada made the torturer and the executioner the

victims of those who make life ugly.

Rojas' refined psychological analysis of love transcends time and place. He is able to describe the subtle difference in the reaction to love of a man and a woman. While vice causes evil and crime, love is uplifting, forcing men and women to surpass themselves. Rojas becomes romantic in his description of love. Melibea feels that nature and all that surrounds her and her lover are united with them in one harmonious happiness. But Rojas' pessimistic outlook returns. Love is a passion and it can and does change into suffering. Melibea's mourning father complains: "Love is the enemy of all reasons. . . Its fire consumes the soul, the life of human beings . . . because love does not govern itself by order or reason. . ."

☆

EVALUATIONS OF ROJAS

"'La Celestina' endures for ever, is responsible indirectly for the picaresque novel, and lies at the root of all realistic presentation."

—JAMES FITZMAURICE-KELLY, outstanding authority on Spanish literature.

"No one before him understood so well the sweep and poetry of passion; no one has recorded with greater power the fatality which drives the fairest creatures toward ruin and death. . . 'La Celestina' is one of the most precious gifts made by Spain to world literature."

—PROSPER MERIMEE, author of "Carmen."

chief servants of religion, the people could not be lifted to a higher morality. They pray to God and to the saints for help in the carrying out their misdeeds. They are convinced that eternal bliss is assured to them, for they go daily to church, attend regularly the mass, and observe punctually the religious rites and customs.

Only Calixto affirms that he would rather be an animal than gain eternal bliss by horrible sufferings. He is called a heretic by his servant.

Calixto, Melibea, and her parents are the higher types but they are innocent

"La Celestina" is a radical departure from the religious and mystic-liturgical themes in literature. Its characters are not taken from the Bible and the lives of the saints. It deals with common people and daily life, a subject then thought unworthy of literature. The Spanish historian, Prat, considers the publication of "La Celestina" in 1492 a literary event of such importance, that it evokes in his mind the conquest of Granada and the discovery of America. He forgets, however, the expulsion of the Jews in the same year.

But what the historians overlook, is the fundamental fact that Rojas was a recent *converso*, a man who felt the antagonistic attitude around him. From the trials it is evident that he mingled with the *conversos*, some of whom were secret Jews. He was still too Jewish to be inspired by the hostile Christian lore. Hence it was natural for him to turn to the analysis of a life that he observed with the realistic, critical eye of a victim of persecution. He described it as he saw it and, because of his genius, he opened a new era in the world literature.

The work, by its language, form, style, and literary value surpasses all that was produced before in Spanish literature. "La Celestina" immediately became popular; it was read in groups and passionately discussed. "La Celestina" was translated into most of the European languages, and was the first Spanish book to be translated into English.

Practically every form of theatrical work and the novel — particularly the “picaresque” novel — were directly influenced by Rojas’ work. Its characters were adopted and developed by the European writers. Shakespeare’s “Romeo and Juliet” is traced to Rojas’ influence.

The novel is filled with brilliant aphorisms. This one seems to be an answer of a *marrano* to his tormentors: “Let him be base, that holds himself base; it is the noble actions of man, that make man noble. For in conclusion, we are all of one making, flesh and blood all. Let every man strive to be good and not search for virtue in the nobleness of his ancestors.”

Rojas has an open mind; his thought is free, modern, universal. He approaches the social problems like a modern sociologist. He does not explain behavior and evil by fate and Providence. His fundamental thought seems to be that men are the authors of evil and the individual is the victimized sufferer of the evil so produced. Evil ends in destroying itself and also those who live by evil, yet the punishment neither redeems nor abolishes evil. It carries on, even after the disappearance of the evildoer; it claims new victims, who have no consolation in their suffering. “The more I seek a consolation,” says Melibea’s father, “the less reason I find for it.”

Rojas is profoundly pessimistic. In his preface he writes that in nature as well as in society everything is produced by struggle and suffering. In another passage he says: “Men must suffer in this wicked world to uphold their lives and their honors.” Again, Melibea’s father sums up the sad outlook in many expressions like these: “Life is work without benefit; it is chaotic, a labyrinth of errors, a source of suffering, a river of tears, a sea of misery, an empty hope, a false joy, an endless woe.”

His pessimism is explainable. He was a *converso* not by persuasion but for the preservation of his life and social position. A victim of fanaticism, he could neither admire nor trust a society which, imposing their creed by threats of death, made the baptized victims suffer from insults and permanent fear of the inquisition.

His own family did not escape the inquisition’s solicitous care, nor did his possessions. His father-in-law, a septua-

genarian, was condemned to life imprisonment and confiscation of property. That was still an exceptional mercy. The bodies of his father-in-law’s parents were exhumated and publicly burned. The brothers and sisters of his wife were also prosecuted. He certainly saw the hideous *autos-da-fe*, which became a favored show of the Spanish society and mob. As a lawyer he was familiar with the treasure hunting of the inquisitors. Cautiously, but clearly, he condemns the sinister, barbarian “justice” based on false witness and torture by which the accused was forced to admit all that the court wanted him to admit. In another thought, he condemns privilege, calling that law unjust which is not the same for all — an entirely alien idea to the XVth century. He holds the mob in contempt, for “whatsoever they speak is falsehood, what they reprove is good, what they approve is bad. “He witnessed the destruction of the Spanish Jewish community by the expulsion of several hundred thousand Jews

from a country, where they lived before Spain became a nation. There must have been among the exiles some of his friends and relatives who refused baptism. He undoubtedly brooded over the fate of the Jews. There was no hope for improvement in his time. Spain was rising in power, spreading her nefarious fanaticism beyond her frontiers and in the New World.

Could Rojas be anything else but a pessimistic observer of life? Was he not one of those who, like one of his characters, could say: “Others thrive by their ill-doing, and I lose by my honesty?”

There are few writers who are as universally praised as Fernando de Rojas.

It is difficult indeed to overestimate his rich contribution to and influence on the European literatures. But to a Jewish reader Rojas appears, through the haze of centuries, the suffering, persecuted Jew, the symbol of the tormented genius of the Jew, of the Jew’s eternal tragedy in the Gentile world.

THOUGHTS FROM “LA CELESTINA”

They are poor who desire much.

☆

The further one is from realization the fairer will be his promise.

☆

In good the deed is better than the power; in evil the power is greater than the deed.

☆

The pleasure of revenge endures but a moment; pity and compassion continues for ever.

☆

To whom you tell your secret you give your liberty.

☆

Without company there is no pleasure in possession.

☆

He that rises by unlawful means falls with greater speed than he rose.

☆

Sadness is a friend of loneliness.

☆

One sorrow expels another.

☆

You must love if you will be loved.

☆

Great is the force of love. Its power reaches over the earth and the seas; it holds equal command over all mankind; it breaks through all problems and dan-

gers; and yet it is full of torment and fear. If any of you be here who were true lovers they will say I speak the truth.

☆

All the debts in the world can be repaid in diverse ways; but love admits no other payment than love.

☆

It is commonly seen that they who have least wisdom have most wealth, and that they who have most discretion have least means.

☆

If foolishness were a pain some one in every house would ache.

☆

The better physician is he that has more experience than learning; for experience and frequent warnings make men artists in their professions.

☆

An act is half finished when well begun.

☆

I desire nothing in this world but meat, drink and clothing and a part of pleasure. Though rich men have better means to attain this end, there is not one of them that is contented, not one that says “I have enough.” I would not exchange their riches for my satisfactions.

HENRY (HERE'S) MORGAN has finished his movie called "So This Is New York" and is now back East. The popular network humorist told me that he was sorry to leave Hollywood and explained that there are so many New York people out here it reminds him of Atlantic City.

He asserted that "Kipling was talking through his yarmalke when he said that East is East, and West is West, and never the twain shall meet. There are so many New Yorkers out here the twain don't just meet—they embrace and open up a pastrami palladium."

Radio's ace comic described Hollywood as a place populated largely by people whose ulcers come from Cartier's. He goes on to say that most of the citizens aren't happy here, but probably wouldn't be happy any place. "If they ever get to Heaven, they'll demand redecorations and a lease."

Asked about the novel he is at work on, called "Home is Where You Hang Yourself," Morgan told me he has begun writing the foreword and that his publisher has given him permission to disclose the first word of it.

"The first word is going to be 'the'. At least that's the way it stands now. Some pressure groups are trying to get me to change it to 'a', but I'm standing firm."

Asked how he happened to start on a book, the comedian said that it came about as a result of a minor argument he'd had with Western Union. "So I decided to get back at them. They are always saying 'don't write—telegraph.' So I decided to write."

"What's the book going to be about?" I asked.

"About important things," said Morgan. "About life and love and beauty. About the laughter of little children, about the whining of parents. Also about the decline and fall of the Greco-Roman style of bagel baking."

Morgan is a brash young man who has been injecting originality into radio with his wit and sharp satire via the American Broadcasting Company. Like all true humorists, he is a serious-minded person, concerned with the foibles of our time, and his mind has a hair-trigger spring that releases satire sharp enough to punch holes in stuffed-shirtism. He is good

looking, blue-eyed, brown-haired, neatly dressed, and might be taken by unsuspecting souls for what he likes to call "the average man"—a bank clerk, an advertising man or a certified public accountant. That is, until he opens his mouth.

According to Morgan, he was born of mixed parentage—man and woman—on the day before April Fool's Day, 1915. A native New Yorker, he started poking fun at radio years ago when, at the age of 17, he went to work as a page boy for a radio station in New York at eight dollars a week. He soon discovered that page boys' opinions were not solicited concerning programs, announcers or talent. To avoid trouble with his comments, he developed a horrible leer, which made everything perfectly clear as to the Morgan opinion.

Later he became an announcer, chief announcer, then program director. Working at night gave him the opportunity to attend law school during the day, but law school was his downfall. Instead of cutting classes, he cut a broadcast one night to take his law examination. They gave him a black mark, and he was expelled—from the station.

A New York station decided to give Morgan a once-a-week program on which he would be allowed to do all the kidding he wanted. That was the beginning of his famous program, "Meet Mr. Morgan." Later it was expanded to three times a week and retitled "Here's Morgan." This series became so successful that it went on a six-day-a-week basis. At long last "The Henry Morgan Show" was brought to ABC for a national sponsor and Henry hit the fame and fortune jackpot.

Morgan has one rigorously severe critic—himself. When he gets off a sour gag, and it happens to the best of them occasionally, he winces—and tells his listening audience to tune in to another station. If the network would permit it, he would bring a set into the studio and try to

Radio's Cerebral Comic Sits For His Profile

THE UNIQUE HENRY MORGAN

By LEON GUTTERMAN

get a "good program" himself for his listeners.

A Morgan script can have directions quite different from the average. In a recent one he wrote: "MUSIC: Arabian music, Bernard, and don't bother me with silly questions as to how it sounds. Everybody knows how Arabian music sounds." Further down in the script, in parenthesis, is another note—"Pause for possible laugh."

Henry never fails to startle executives. They invariably tuned in on his 15-minute New York show because nine times out of ten he would be talking about them. He constantly lampoons not only individuals, but the network as well.

Morgan has originated countless different days, weeks, towns, products and schools. His show is a take-off on all hallowed institutions, with special emphasis on advertising, movies and radio, and is purely whimsical and pixyish. It is interspersed with irreverent music by Bernie Green, who matches the mood of the program with outlandish renditions of the famous classics.

In radio circles, Henry is regarded as one of the most versatile dialecticians in the business, and is fluently at home in Russian, Yiddish, French, German and British accents.

Nothing is more haphazard than the way he assembles his show. Newspaper items, chance remarks heard in an elevator, people talking to themselves on the streets, billboard and bus advertisements, signs in store windows, magazine articles, Army regulations, movies, the housing shortage—all these serve as material for his program. He has an enormously retentive memory and never needs notes. An expert ad-libber, and he requires is a line or two to take off from. However, in deference to the other actors and musicians, he is using a script on his new show.

There being no sound reason why articles and fiction should be buried in old files, the REVIEW will periodically revive material it has published during the fifteen years of its existence for the benefit of new readers and the refreshment of old. The following article is one of this series.

Bernard Jaffe is well known as a writer on scientific subjects. He is the author of "Crucibles" and "Men of Science in America."

IT IS generally known that Jews have made significant contributions towards the advance of science since early days. The sanitary regulations described in the Bible, for example, reveal that Jews as pioneers in preventive medicine, and the important posts which Jewish physicians held throughout the centuries attest their skill and knowledge of the healing art. Through the Middle Ages when progress of science was all but halted Jewish alchemists helped pave the way to modern chemistry, and Jewish astronomers scanned the heavens to bring some order out of the seeming chaos of the universe.

With the gradual removal of the many restrictions imposed upon the Jews all over the world came an ever expanding participation of the Jew in every kind of cultural activity which naturally included research in both theoretical and applied science. It is interesting to survey modern science and attempt to evaluate the position of the Jew in this sector of intellectual progress.

An analysis of the Nobel laureates in science might profitably be used in making such an evaluation. Three Nobel prizes, each amounting to about \$40,000, are awarded each year for the most important discovery, invention or improvement in the domains of physics, chemistry, and physiology or medicine. The selection of the prize winners is made by the Swedish Academy of Science and the Caroline Institute of Sweden, and the money for the awards is derived from a fund of nine million dollars of the Nobel Foundation established under the will of Alfred B. Nobel, Swedish inventor of dynamite. The Nobel prize is universally regarded as the highest possible honor in science, and the winners repre-

Jews Have Taken Five Times the Number of Nobel Prizes Than Their Numbers Would Warrant

OUR NOBEL PRIZE WINNERS

By BERNARD JAFFE

sent the world's leading scientific thinkers and manipulators.

Distribution of the awards was begun in 1901 and to date one hundred and fifteen men and women have been selected for this honor. Among this unusual group of scientists are fourteen Jews and four demi-Jews (one parent Jewish). Above is the complete list of Jews who have won the Nobel prize in science.

•
Omitting the four demi-Jews, we find that Jews constitute 12.2% of the total number of recipients of the Nobel prize in science. Now the Jewish population of the fourteen countries (Austria, Belgium, Canada, Denmark, England, France, Germany, Holland, Italy, Russia, Sweden, Switzerland, Spain, and the United States and not including India) from which these winners were drawn is about fourteen million while the total populations of these nations is about 520 millions. The percentage of Jews in these lands is about 2.7%. The Jews have therefore taken practically *five times the number of Nobel prizes than their numbers would warrant* even on the basis of equal opportunity in the pursuit of the natural sciences.

One might further seek an answer to some such question, as "How do the contributions of the Jews in this list compare with those of the other recipients in originality, revolutionary character, general universal application, and general validity in the light of the most recent findings?" Let us try to make a few comparisons. In pure, abstract or theoretical science the contribution of Einstein stands out unmistakably as the greatest single addition to human knowledge since the work of Newton. His revolutionary conceptions of time and space embodied in his theory of relativity are epochal. Incidentally, four other great scientists who contributed to the development and proof of this theory, Minkowski, Ehrenfest, Michelson and Levi Civita, are also Jews. For boldness

of concept and wide-sweeping scope it far outshines Arrhenius's theory of electrolytic dissociation and even the conception of energy quanta postulated by Max Planck.

In the fields of medicine and applied science, the final synthesis of salvarsan by Paul Ehrlich after many years of tireless labor which brought one of the most dreaded of all diseases (syphilis) within the control of medical men, the skillful

Note From the Author

DURING the ten years since the publication of this article the Jew has suffered mass persecution and death on a scale seldom endured by any people. Some of our topflight scientists managed to get out of Europe in time and succeeded in continuing research elsewhere. Among them were: George von Hevesy, a Hungarian, who won the Nobel prize in chemistry in 1943, and Otto Stern, a refugee from Germany who became a Nobel laureate in the same year for his contributions to physics. Two Americans of Jewish extraction were added to the Nobel list in 1944. They are:

Isidor I. Rabi (Physics—1944) and Joseph Erlanger (Medicine—1944).

When this record of the decade since 1936 is added to the figures cited in the original article, the final conclusion reached in 1937 remains essentially unchanged.

—B. J.

synthesis of ammonia by Fritz Haber which solved the knotty problem of a nitrate shortage, and the classic investigations of Willstätter into the structure of chlorophyll, the green coloring matter found in plants which enables them to manufacture starch out of the carbon dioxide and water of the air, easily mark on a par with Banting's discovery of in-

sulin, the conquest of pernicious anemia by three American research workers, and Fisher's work on the synthesis of organic compounds approaching proteins in complexity.

How can we account for this remarkable success of the Jew in science? There is, of course, no single factor to completely explain this phenomenon. Behind this unique situation are a multiplicity of causes both of nature and of nurture.

equality, despised and ostracized often by his mental inferiors, the Jew realized the power of knowledge and learning which gave him positions which would otherwise have been closed to him. In addition, a hostile environment compelled many Jews to make the fullest of all of their faculties, and often mediocre talents reached almost the heights of genius. Furthermore, when intellectual freedom came, the Jew gamboled in the new fields

ISRAEL

By Karl Shapiro

This poignant and inspiring poem appeared recently in the New Yorker Magazine. Karl Shapiro is among the outstanding younger American poets.

WHEN I think of the liberation of Palestine,
When my eye conceives the great black English line
Spanning the world news of two thousand years,
My heart leaps forward like a hungry dog,
My heart is thrown back on its tangled chain,
My soul is hangdog in a Western chair.

When I think of the battle for Zion I hear
The drop of chains, the starting forth of feet
And I remain chained in a Western chair.
My blood beats like a bird against a wall,
I feel the weight of prisons in my skull
Falling away; my forebears stare through stone.

When I see the name of Israel high in print
The fences crumble in my flesh; I sink
Deep in a Western chair and rest my soul.
I look the stranger clear to the blue depths
Of his unclouded eye. I say my name
Aloud for the first time unconsciously.

Speak of the tillage of a million heads
No more. Speak of the evil myth no more
Of one who harried Jesus on his way
Saying, *Go faster*. Speak no more
Of the yellow badge, *secta nefaria*.
Speak the name only of the living land.

Whether I seal to that foreign country
Or send rich dollars or study the tight pin
Of the explosive pomegranate or learn
To turn the scroll, as when a boy I sang
And was received into my tribe with joy,
Is immaterial. Speak the name of the land,
Speak the name only of the living land.

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NOBEL PRIZE WINNERS

(See author's note on page 10)

<i>Nobel Laureate</i>	<i>Lifespan</i>	<i>Country</i>	<i>Field</i>	<i>Yr. of Award</i>
*Adolph von Baeyer	1835-1917	Germany	Chemistry	1905
*Henri Moissan	1852-1907	France	Chemistry	1906
A. A. Michelson	1852-1931	U. S. A.	Physics	1907
Gabriel Lippmann	1845-1921	France	Physics	1908
Paul Ehrlich	1854-1915	Germany	Medicine	1908
*Elie Metchnikoff	1845-1916	Russia	Medicine	1908
Otto Wallach	1847-1931	Germany	Chemistry	1910
Robert Barany	1876-1936	Austria	Medicine	1914
Richard Willstätter	1872-1942	Germany	Chemistry	1915
Fritz Haber	1868-1934	Germany	Chemistry	1918
Albert Einstein	1879-	Germany	Physics	1921
Otto Meyerhoff	1884-	Denmark	Physics	1922
James Franck	1882-	Germany	Physics	1925
*Niels Bohr	1885-	Denmark	Physics	1922
Gustav Hertz	1887-	Germany	Physics	1925
Karl Landsteiner	1868-1943	U. S. A.	Medicine	1930
Otto Warburg	1883-	Germany	Medicine	1931
Otto Loewi	1884-	Austria	Medicine	1936

*demi-Jew

While at the present state of our knowledge it is both unscientific and unsafe to champion a belief in racial superiority due to a peculiar chromosomal makeup of one particular group, and while it is racial chauvinism to call the Jew a superior people because of a distinct genetic constitution yet it seems fair to ascribe some of the distinction of the Jew in science to the inbreeding of a small group of people of peculiarly keen cultural interests and capacities.

Well known environmental conditions have also undoubtedly played an important role in raising the Jew to his honored position in science. Centuries of persecution and long years of struggle against unequal opportunities in many fields of work have case-hardened him to resist and overcome tremendous difficulties. Deprived of social and economic

with ecstasy. "A gas that has just been taken away from some compound and liberated combines more readily with new chemical elements. So the Jews," said Professor Morris R. Cohen, "being in a nascent or transition stage, are eager and have the zest or spirit of adventure essential for modern science."

Finally, fair-minded men cannot escape the conclusion that the religion of the Jew which sanctified the study of the Bible and made learning the revered heritage of a scholarly people gave the Jew a measure of mental fitness which helps to explain his superiority in science.

*Pass on the Review to a friend
... It is a good way to make
a friend — of the Center.*

NEW BOOKS

Reviewed by BORIS SMOLAR
and JACOB KAPLAN

"TRIAL AND ERROR," by Chaim Weizmann. Harpers.

DR. CHAIM WEIZMANN'S autobiography "Trial and Error" which has just been published is a book written in a tone which is both simple and dignified, and which is of great service to Jews all over the world, inasmuch as it will impress many non-Jews. In style and content the book will be compared by many readers to Winston Churchill's memoirs. In Jewish history it will definitely occupy a greater place than Churchill's memoirs will occupy in the history of England. It is one of the books that I read and reread. In a way, many Jews, when they read Dr. Weizmann's volume, will feel that they are reading their own biographies. This is especially true in regard to those who play an active role in the Zionist movement, or have taken a serious interest in Jewish life in general. It is a book of contemporary Jewish history revolving around Dr. Weizmann. A clear picture of Dr. Weizmann the man, Dr. Weizmann the Jewish political leader, Dr. Weizmann the scientist emerges from the book. But above all, the volume is a living monument not only to the President of Israel, but to all Jews. It brings out clearly the Jewish trials and tribulations in various countries, international obstacles placed on the road to Jewish statehood, and the final realization of the Zionist aim through the establishment of Israel.

There are many "behind the scenes" revelations in the book which concern not only the Jews, but the world in general. One of them is the services performed by Dr. Weizmann, as a scientist, for the United States during World War II. The President of Israel reveals now for the first time how John W. Winant, U. S. Ambassador to Britain, invited him to come to the United States. America had just entered the war and the American war machine was desperately in need of rubber. President Roosevelt learned of Dr. Weizmann's new formula for synthetic rubber and wanted him to come here. Upon his arrival, Dr. Weizmann

conferred with Roosevelt, but only as a scientist. His plan, which was at that time a military secret, provided for the fermentation of corn—of which millions of bushels were available in the United States and Canada—and their conversion into butyl alcohol and acetone needed for his process. The butyl alcohol could without difficulty be used for the making of butylene, and the butylene converted into butadiene, the basis of rubber. But here Dr. Weizmann discovered how strong was the influence of oil companies in Washington. Quantities of butadiene were already being made out of oil.

Since there is no difference in the final quality of the rubber whether one produces butadiene from oil or from alcohol, American oil groups saw competition in Dr. Weizmann's plan. It did not take them long to realize that Dr. Weizmann's process was cheaper than theirs. At this point, Dr. Weizmann's difficulties began. However, since his process was in the interests of the American farmers who have an abundance of corn, the National Farmers Union took a hand in the situation. As a result it developed into a battle between the National Farmers Union and the oil companies. The struggle was long but in the end Dr. Weizmann handed over his process to a Philadelphia firm which began to use it during the war, and continues to do so now.

Another "behind the scenes" revelation in Dr. Weizmann's book is Prime Minister Winston Churchill's war-time plan for Palestine. He confided this plan to Dr. Weizmann when bidding him farewell on his departure for the United States. In fact, he told Dr. Weizmann to talk the plan over with Roosevelt, but with no other person. "There is nothing that Roosevelt and I cannot do if we set our minds on it," Churchill emphasized. The plan, to be carried out after the war, provided for making King Ibn Saud lord of the Middle East—the boss of the bosses—on condition that he would agree to settlement of the Palestine question on terms advanced by the Zionists. Churchill and Roosevelt would, under this plan,

support Ibn Saud's overlordship of the Arab countries and raise a loan for him to develop his territories. In his subsequent talk with Roosevelt, Dr. Weizmann established that the attitude of the President was completely favorable. Who knows whether this plan would not have been realized, had the British Government not been taken over by Attlee and Bevin? Dr. Weizmann has little good to say about the Labor Government. In fact, there is much bitterness in his tone whenever he speaks of the British Labor Government. He as much implies that he considers Bevin not only an anti-Zionist but an anti-Semite.

Among the "now it can be told" stories which the reader will find in Weizmann's book is the story of his talk with President Truman on why the port area of Aqaba, in the Negev, must be included in the Jewish state. The American delegation at the United Nations had originally agreed that part of the Negev be included in the proposed Jewish state, but not Aqaba. Dr. Weizmann thereupon disclosed to Truman what the Jews really have in mind with regard to this gateway to the Indian Ocean. He emphasized that one can foresee the day when a canal—similar to the Suez Canal—will be cut from Haifa or Tel Aviv to Aqaba. This would shorten the route from Europe to India. In fact, such an undertaking has already been considered by American and Swedish engineers. The project, Dr. Weizmann told the President, has a great many attractive possibilities. The fact that such a thing could be done would serve as a deterrent against closing navigation to Israel through the Suez Canal. Thus communication between Israel and the Orient would never be in danger of being cut off. These arguments had apparently impressed Truman. Dr. Weizmann reveals that Truman promised to communicate at once with the American delegation at Lake Success and he kept his promise. Aqaba was thus included by the United Nations in Israeli territory, with the support of the U. S. delegation.

Having read "Trial and Error" prior to its publication, I have been asked by many whether it is true that Dr. Weiz-

mann treats his political opponents in the Zionist movement rudely. The answer to this question is that the book is primarily Dr. Weizmann's personal history. As such, one can find in it more attention paid to persons with whom Dr. Weizmann was most intimate. He does not ignore David Ben Gurion, but he mentions him very casually. He records the fact that Dr. Abba Hillel Silver and Moshe Shertok pleaded the Zionist cause before the United Nations "with great skill and energy." But this is as far as he goes. He has more to say about Louis Lipsky and the late Jacob Fishman than about the present Zionist leadership in America. He pays compliments to Dr. Stephen S. Wise and Judge Morris

Rothenberg, but omits mentioning names of other well-known American Zionist leaders. He goes into details about his fights with Brandeis and Jabotinsky and has high praise for Louis Marshall and Felix Warburg. On the whole, he lays more emphasis on the people who came into his personal life as friends. This is only human. There is nothing in the book that could be considered abuse of any of the Zionists who stood in opposition to Weizmann. His opponents will, nevertheless, view some of his statements with a certain amount of criticism. This does not, however, detract from the value of the book as one which will be read by Jews for generations, and upon which historians will lean very heavily.

"A TREASURY OF JEWISH FOLKLORE"

By Nathan Ausubel. Crown Publishers

IT IS now apparent that the impact of the creation of Israel as a nation has led to a renaissance of interest in Jewish culture the world over. In this country we are witnessing the publication of more and more books essaying a definition or representation of the ethnic-cultural tradition of the Jewish people. Widespread discussion is developing in the press, the radio, and Jewish group life on this topic. The present generation Jew has been taught a bitter lesson by Hitlerdom; he is, therefore, anxious to discover the roots of his being. Nathan Ausubel's "A Treasury of Jewish Folklore" (Crown Publishers, New York) will help a great deal in this direction.

Here is a many-sided book which offers the most comprehensive anthology in English of Jewish life. Ausubel's purpose in writing the book was ostensibly to present the spontaneous folk creations of the Jewish people throughout the centuries—its parables, its legends, its stories, its myths. What emerges, however, is a composite, highly unified portrait of the Jewish people which stresses its profound ethical values. The reason for the integrated unity of Jewish folklore is that it springs organically from the history of the people and, as a result, has a well-defined character with similar emotional responses and familiar psychological traits. Jewish history in the Diaspora has been unfortunately similar throughout twenty-five hundred years. The Jew has faced

slanders and persecutions in every age. His folklore, therefore, reflects this experience. Then, again, there is the centripetal force of his religious literature, of which folklore is part. This folklore has the distinction of enjoying the longest history and over-all unity of any extant in the world today.

The author has turned to sources such as: the Agada of the Talmud for its ethical and poetical interpretations of the scriptures; the Midrash for its body of interpretive literature; the Mishna for its oral traditions; Chasidic and Cabbalist literature; and to such authors as Maimonides, Graetz, Peretz, Sholom Aleichem, Zangwill. The salient features of this folklore, we discover, is that of a poetical and introspective character which is philosophical and subtle, pious and moralistic, witty and ironic and, almost always ethical and didactic. The manifest aim of this folklore was to hold up to the Jew ideals of eminent righteousness, to explain to him phases of Scriptures not readily understood, and to offer him consolation and hope in the alien, persecuting world of the Diaspora. The intellectual quality of this folklore is attributable to the fact that study was always a religious act for the Jew. Although intellectual it is at the same time a vivid record of the people with the breath of life. Here we have represented saint and sinner, *schlemiel* and *schlemazel*, *melamed* and *yeshiva bocher*, merchant and peddler, demon and

angel, rabbi and disciple, cabbalist and rationalist, marriage broker and henpecked husband.

Ausubel divides his work into six parts entitled "Jewish Salt," "Heroes," "The Human Comedy," "Tales and Legends," "Proverbs and Riddles," and "Songs and Dances." The hundreds of stories which are included run the gamut of Jewish life. There is material which will fit every mood of the reader. Are you anxious to learn something of the religious figures of the past? You will like the anecdotes and legends about the Preacher of Dubno, Jacob Krantz, Rabbi Hillel, Rabbi Akiba, Rabbi Eliezer, Ben Hyrkanos, Maimonides, Rabbi Elijah, and Rabbi Montefiore. Do you like your Biblical lore? Here you will find fascinating biblical sidelights of the patriarchs Moses and Abraham, of the kings David and Solomon, and of the prophets Jeremiah and Jonah. Are you interested in the legends concerning the ten lost tribes of Israel? Here are the accounts of the legendary little red Jews on the other side of the Sambatyon, the Jewish kingdoms of Khaibar and Khozars, the Falashas, the Yemenite Jews, and the Jews of Kaifengku and Cochín. Are you seeking amusement? Then here are amusing stories of the biblical era, the middle ages, and 1948. Indeed, here is a work of varied richness.

There is a particularly fascinating section of the work of special revelation to those who have not thought of the Jewish people as having a militant tradition. Ausubel retells the inspiring story of the Maccabean revolt against the Greek tyrants, Antiochus Epiphanes. Rather fully reported is the brilliant leadership of Bar Kochba in his people's rebellion against Roman oppression. We are given a stirring eye-witness account of the Battle of the Warsaw ghetto. There are stories of Jewish strong men like David Mendoza, pioneer of the art of boxing, Hymie Epstein, a hero of World War II, Zisha Breitbart, the strong man and Houdini. The heroic soldiers of present-day Palestine had many predecessors in the Jewish past.

No review can hope to do justice to the ampleteness of this anthology. Here is a book which deserves a place in all libraries and homes. You will enjoy not only the folklore but the excellent.

scholarly editorializing of the author.

* * *

Nathan Ausubel, editor of "A Treasury of Jewish Folklore," was born in a hamlet in Austrian Galicia in 1898. The place was called Podklasztor, Polish for "Behind-the-Cloister," and he grew up in the shadow of the medieval Saint Elizabeth Cloisters. His earliest memory is of three trumpeters who stepped onto the cloister balcony every vespers and sounded a fanfaronado. This was followed by the same hymn every day—Haydn's "Geht zu Ruh," played on an organ by a monk as the peasants in the fields bowed their heads in prayer.

In his ninth year, Nathan Ausubel came to America (where his father became an American citizen) and New York's tenemented East Side made him yearn for the fields, the dark forest where Emperor Franz Josef had a hunting lodge, and the trumpeters of his youngest days.

In World War I, too young to fight in the United States Army, Ausubel was given permission to enlist in the Jewish Legion for Palestine through the British Military Mission in New York. He served under Field Marshall Allenby.

Besides writing a life of Frederick the Great, titled "Superman" (which was burned by the Nazis in 1933), Mr. Ausubel has translated Sholem Asch's "Mother" from the Yiddish and edited three volumes of the "Voices of History" series. He spent three years working "like a galley slave" on "Jewish Folklore," which originally had 4,000 pages of manuscript. The bulk of the material, which now appears in English for the first time, was translated and adapted by Mr. Ausubel. Through its publication he hopes "those Jews, ignorant of their own people's culture, will get to understand themselves and their people better, and those Gentiles, who have an inadequate and distorted knowledge of Jews, will get an insight they never had before." Says Mr. Ausubel, "I have tried to bridge the gap between two cultures—Jewish and the general. I have avoided the parochial, the narrow, and have sought the universal."

Mr. Ausubel is now touring the country on a lecture tour. In his lectures he is stressing the various features of the Jewish cultural heritage.

THE PROPOSED ISRAELI CONSTITUTION

[Continued from page 5]

"Welcome Home" is to the perfidy and confiscations, to the grasping materialism and the selfish littleness of the Galuth! How small and petty the lands of Exile by the side of Israel! How gloriously tiny Israel towers above exile! What a vindication of the Zionist ideal! Ah, what a lesson is this for the world.

"Welcome Home" marks the beginning of a new civilization, and points the way to a larger human world. A Redeemed Zion is a new creation. A new light of deliverance shines on mankind.

(3) "Security and Well-Being of All." This is a perennial and major theme in the Draft. The whole Constitution is dedicated to advancing the well-being of the population. A conspicuous feature of the Draft is "The State shall ensure the sanctity of human life and uphold the dignity of man." And this is not to remain a mere abstract concept. The State undertakes to guarantee the fulfillment of this ideal. The Legislative and Executive Branches of the Israeli Government are directed to enact specific legislation to give practical effect to this provision. It is heartening to see a modern state proclaiming the "sanctity of human life" its guiding rule at a time when "They sacrifice men and kiss calves." Indeed, the Draft Constitution breaks new ground and stands in the forefront of human progress.

Some people complain that the Constitution fails to make provision against double jeopardy and self-incrimination, and that the Constitutional guarantee of free speech, press and assembly is whittled down by giving the government the right to remove them from Constitutional protection. Those who so complain fail to keep in mind Article 77 of the Draft. This Article provides that, in the absence of adequate guidance, the Courts of Law in Israel "shall have recourse to the basic principles of Jewish law" and that future legislation in Israel "shall be guided" by such basic principles.

Double jeopardy is one of the fundamental principles of Jewish jurisprudence and is derived from the Bible, *Exodus* 27.7, and is safeguarded in the Mishnah, *Sanhedrin* 4.1.

Self-incrimination also is a leading principle in Talmudic jurisprudence based upon *Deuteronomy* 19.15. "No one can make himself out guilty" is an old established rule of Rabbinic law. Even testimony as to the admissions of the accused is inadmissible. See *Sanhedrin*, chapters 3-6.

Freedom of speech, press, etc., in the Israeli Draft is most comprehensive and is the rule without any restraint. This Constitutional guarantee is not extended to utterances "which are libellous, slanderous or obscene, or which are designed to stir up racial or religious hatred . . . or which advocate the suppression of human rights, or of the democratic system of government, or which reveal secrets of national defense." Justice Brandeis, in a leading case, said: "Although the right of free speech and assembly are fundamental, they are not in their nature absolute. Their exercise is subject to restrictions, if the particular restriction proposed is required in order to protect the State from destruction or from serious injury, political, economic or moral." Justice Holmes stated: "The most stringent protection of free speech would not protect a man in falsely shouting fire in a theatre and causing a panic."

For the Israeli State to guarantee freedom to publications or utterances "designed to stir up racial or religious hatred or to incite to violence or crime, or which advocate the suppression of the democratic system of government or which reveal secrets of national defense" would be tantamount to making the State a party for the spread of evil or harm to its inhabitants and for its own destruction.

Space does not allow to give further consideration to these and other criticisms, but it can be incontrovertibly asserted that no Constitution contains more liberal and more comprehensive Bills of Rights.

The proposed Israeli Constitution is as a "watered garden," rich in beauty of form, order and color and rich in fruitfulness.

NEWS OF THE MONTH

AS THE *Review* goes to press the announcement came from Washington that the Export-Import Bank has authorized a loan of \$100,000,000 to Israel. This money will be used for the purchase and financing of equipment and projects needed for the development of the new state.

Foreign Secretary Bevin was under the heaviest fire of his career, both from his own party and from the British generally for his handling of policy for Israel. The English were angered by what was considered the foolish and dangerous expedition of the British planes which were shot down on reconnaissance over Jewish territory. The possibility that England would grant de facto recognition to Israel was good. Bevin announced his willingness to release Jews of fighting age detained in Cyprus, a distinct concession for him.

Elections to create the Constituent Assembly in Israel have just been held. For an analysis of the background of this historic event see Mrs. Sophie Udin's editorial on page three of this issue.

Armistice negotiations in Rhodes between Israel and Egypt, under the guidance of Dr. Ralph J. Bunche, UN mediator, were progressing satisfactorily, and it was reported on good authority that peace talks between King Abdullah of Trans-Jordan and the Israelis would soon begin.

A total of 2,725 displaced Jews arrived in Haifa recently, making the group one of the largest contingents to arrive in Israel in a single day.

The Israeli Government submitted to the U.N. Security Council a memorandum charging Britain with the "fomenting of an artificial crisis" at the precise moment when armistice negotiations between Egypt and Israel are about to begin in Rhodes under United Nations auspices.

Charges that the British have released 6,000 former Nazi prisoners of war for

training in Egypt for participation in the war against Israel, and that Nazi Generals have been flown from the British zone in Germany by British military planes to assist in the command of the Arab armies, are contained in a secret French intelligence report submitted to Trygve Lie, Secretary-General of the United Nations, to members of the Security Council and to President Truman by the Nation Associates.

The existence since May, 1948, of a "general reign of terror directed against residents of Egypt who are citizens of foreign countries, non-Moslems and Jews" was charged in a press interview by Joseph M. Proskauer, president of the American Jewish Committee; Jacob Blaustein, chairman of the organization's executive committee; and Joel D. Wolfsohn, director of overseas operations for the American Jewish Committee.

The officials cited a memorandum prepared by the legal and overseas staffs of the Committee, which pointed out that rigid Egyptian censorship has largely obscured the situation, but that official government documents and reliable eyewitness reports have revealed the nature of government decrees and press-incited mob violence which have in a few months gone far to destroy the security and position of foreign nationals and of the 75,000 Jews living in Egypt.

The American Jewish Committee officials have called for American diplomatic intercession with the Government of Egypt against these threats to the security and interests of American and other nationals in Egypt and against the invasion of the rights of Jews and other non-Moslems there.

Careful screening of displaced persons entering the United States under the Displaced Persons Act was urged by several major Jewish organizations, it was announced here by the National Community Relations Advisory Council.

Citing testimony of UNRRA, I.R.O., and other officials, the American Jewish

Committee, the American Jewish Congress, the Anti-Defamation League of B'nai B'rith, the Jewish Labor Committee, the Jewish War Veterans, and the N.C.R.A.C. declared in a statement that there are many former Nazi collaborators and other persons of Nazi sympathies in the displaced persons camps. The statement added "that American public opinion generally will demand screening techniques to bar Nazis, their collaborators and all others contaminated with racism and totalitarianism as rigorous as those now properly being used to bar Communists."

Plans for ORT activities throughout the world which will involve the expenditure of \$6,500,000 in 1949 were outlined here by Dr. David Lvovitch, chairman of the executive committee of the World ORT Union, upon his arrival from Europe.

He reported that ORT has submitted to the French Government a three-year plan for the vocational training of 65,000 Jews in France and French North Africa.

President Truman indicated that he would take action "right away" to translate his civil rights program into legislation, a delegation of the National Citizens Council on Civil Rights, headed by Herbert Bayard Swope, which called on the President, reported. Mr. Swope described the President's determination to push the civil rights program "as the most courageous thing that has been done since Abraham Lincoln." Other members of the delegation included former Secretary of War Robert P. Patterson and Morris L. Ernst.

Prof. Albert Einstein left Brooklyn Jewish Hospital after undergoing an abdominal operation, and warned against a "cheap compromise" with power politics by the U.N. in Israel. He maintained that the failure of the United Nations to solve the Palestine problem to date was weakening its authority throughout the world.

The transmission of funds to individuals in Israel, arrangements for which were recently concluded in Tel Aviv, began, it was announced by HIAS. Cash remittances for newly-arrived immigrants

in Israel will be accepted at the HIAS Immigrant Bank here.

☆

Dr. Bernard Joseph, Israeli military governor of Jerusalem, has revealed that the Israeli Government is planning to launch a "little TVA" at a cost of approximately \$200,000,000 to make the Negev a home for 300,000 Jewish refugees. The establishment of many new settlements in that area has already been blueprinted and construction will begin as soon as the necessary funds can be made available. He said that there are, at present, 25 Jewish settlements in the Negev which formed the backbone of the successful defense by the Israeli Army. In the next decade, 300,000 Jews will be settled there, he added.

☆

Mapam, the only Zionist group in Rumania not dissolved in the recent suspension of Zionist activities in this country, indicated that it will eventually dissolve itself. A Mapam spokesman said that the organization has already reduced its activities to a minimum.

The Rumanian Zionist groups voluntarily disbanded in the suspension program are Mapai, the General Zionists, Havoeev Hazioni, Mizrahi and Has-monea, a student body. The Hechalutz organization is still in existence because of the difficulty encountered in dissolving the large number of its camps in which prospective immigrants to Israel receive agricultural training.

☆

The Spanish Government published a decree permitting Sephardic Jews, descendants of the Jews driven out of Spain in 1492, to return to the country. The decree appeared in the current issue of the official Government Journal.

☆

President Truman asked Congress to grant the Displaced Persons Commission a \$5,200,000 appropriation for its work in bringing displaced persons to this country during the last half of this year and the first six months in 1950.

In his budget, delivered to Congress, the President said: "It is my hope that the present Displaced Persons Act will be speedily stripped of its restrictive and discriminatory provisions in order that we may make a contribution to this program more worthy of our best traditions."

President Chaim Weizmann of Israel, Premier Ben Gurion and Finance Minister Eliezer Kaplan have jointly appealed to Henry Morgenthau, Jr., to accept for a third term the general chairmanship of the United Jewish Appeal.

A statement declaring that "the overwhelming majority of American Zionists reject and will never accept" conditions by Henry Morgenthau, Jr., which would provide for the re-employment of Henry Montor in the United Jewish Appeal, was issued here under the signatures of Dr. Abba Hillel Silver, Dr. Emanuel Neumann and a number of other leaders of the United Palestine Appeal. The statement was issued in connection with the appeal to Mr. Morgenthau to accept the chairmanship of the United Jewish Appeal for 1949.

☆

The Chief Rabbinical Council for Israel proclaimed the tenth day of the Hebrew month Teveth and traditionally

a fast day, as a day of remembrance for the 6,000,000 European Jews who perished at the hands of the Nazis during the war.

A special memorial light was kindled in Jewish homes and synagogues on this day recently.

☆

President Chaim Weizmann of Israel was quoted in a dispatch from Rehovoth, his residence, as expressing "deep concern" at the recent deterioration of relations between Britain and Israel and appealing to the British people not to pursue a course which would eventually lead to war.

The report also quoted the Israeli President as denying that "Red planes" were owned by the Israeli Government and asserting that no Soviet citizens were in the Jewish state's armed forces. "Strict neutrality is the lifeblood of the state's existence," he added.

EDITORIALS

[Continued from page 3]

The chalutzim returned to Eretz Yisrael only to discover a land almost devoid of trees. Centuries of neglect had destroyed the once fruitful forests. "*Ki ta-vou el ha-aretz un'ta-tem*, when you come to the land, thou shalt plant." These words of the Bible became one of the guiding slogans of the farmer and pioneer.

Tu Bishvat is a timely reminder that we must aid in this sacred work of planting trees. On occasions of gladness, let us show our thanksgiving by planting a tree. On occasions of sadness, let us perpetuate the memory of a beloved by planting a tree in honor of the deceased.

Some time ago, Dr. Levinthal in his monthly column in the REVIEW, criticized the widespread custom of bringing food or candy when paying a condolence call. Instead, he suggested, the visitor might bring a tree certificate testifying to the planting of a tree in Israel in memory of the deceased. Indeed, how much more significant such a gift would be for what is more beautiful than a tree! What finer tribute can we pay than to plant new life, and to aid in the rebuilding of the land of Israel. Each person must join wholeheartedly in the celebration of the New Year of the

Trees. Remember Tu Bishvat—plant a tree!

—MORDECAI H. LEWITTES.

Professor Ginzberg's 75th Birthday

DURING the past month Jewish scholars throughout the world commemorated the 75th birthday of that great sage and teacher, Professor Louis Ginzberg. That popular radio program, "The Eternal Light," sponsored by the Jewish Theological Seminary of America, paid him a fitting tribute on the Sunday of his anniversary when it featured the life of the Gaon of Wilna. For Professor Ginzberg is not only a descendant of the Gaon, but also the inheritor of his genius and brilliance. Great in every field of Jewish learning, he stands unique, recognized by all scholars as master of them all. What a privilege for our generation, particularly here in America, to have this true Gaon in our midst. We of the Brooklyn Jewish Center join his hosts of admirers in offering our fervent prayers that this outstanding scholar in Israel and all his dear ones may be blessed with health and strength so that he may continue to enrich our spiritual and intellectual life for many, many years to come.

—DR. ISRAEL H. LEVINTHAL.

NEWS OF THE CENTER

Rabbi Saltzman to Speak on "The Chosen People Choose A Government," This Friday Night

THIS Friday evening, January 28th, at our Late Friday Night Lecture Services, Rabbi Manuel Saltzman will occupy the pulpit and speak on the subject "The Chosen People Choose A Government." In this lecture he will discuss the election of a new government in Israel in the light of one of the most vital concepts in Judaism—"The Chosen People."

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Advance Notice

At our Late Friday Night Lecture Services on February 4th, Rabbi Levinthal will speak on "An Early Chapter In Zionist History Worthy of Remembrance."

Inta-League News

THE Inta-League made strides to achieve the goals of their social, athletic and cultural programs during the year 1948. In the last few weeks the programs were devoted to cultural work. On January 1st the club held a very interesting quiz and prizes were given to the winners. On January 8th, the Hadassah film, "Tomorrow Is A Better Day," was shown, after which a discussion relating to the new Israel government was held. An evening of Hebrew song conducted by Herb Kummel, leader of the group, was held on January 15th. **Special Music Service**

In honor of Music Month the Center will hold a special service devoted to Jewish music on Friday evening, February 18th.

Following a brief introductory sermon to be delivered by Rabbi Levinthal, there will be an elaborate musical program prepared by Mr. Sholom Secunda, Music Director of the Center, with our Cantor Rev. William Sauler as soloist; Miss Ann Bernstein and Jerry Robbins as assistant soloists.

The program will be rendered by the members of the Center Choral Group and the Congregational Singing Group under the leadership of Mr. Sholom Secunda.

Candle-lite Girls Club Activities

EVERY Saturday evening between 7 and 9 o'clock the Candle-Lite Club, a group of 15 to 20 ten and one-half-year old girls hold their regular weekly meetings. This year their program has consisted of the learning and singing of Hebrew songs and dances. Folk tales and stories, such as "The Jew of Chalem," and Peretz Stories were read and discussed, all leading to a more complete understanding of Jewish culture and tradition. Besides these entertaining and educational

evenings the group spends the first Saturday evening of every month in the gymnasium playing games and making use of the Center's gym facilities. Chanukah was celebrated by taking part in a dramatic presentation. The Candle-Lites are eagerly looking forward to the continuation of their interesting programs and the arrangements of such social affairs as an Oneg Shabbat, parties and participation in the coming Chamisha O'ser B'shvat Festival rally. The leader of the Candle-Lites is Ruth Galad.

IN THE HEBREW SCHOOL

THE CHANUKAH entertainment held on two successive weeks, December 26th and January 2nd for the Hebrew and Religious Schools proved to be a great success. The program was: "I had a little Dreydl," sung by Ruth Schiff and Arthur Kaplan; "The Chanukah Letters" by the students of Mrs. Weinreb's and Miss Wiedman's classes; "The Lighting of the Candles" by Stanley Weinstock, Allen Schaeffer, and Arthur Rudy; Choral songs: "Emek, emek," "Zemer lach," "Chanukah Chag Yafeh"; Palestinian dances by Miss Mogliensky's class—June Beskin, Helen Block, Natalie Citron, Rhoda Freedman, Susan Goldstein, Deanna Kabram, Harriet Kamelhar, Lois Kipness, Hermine Nussdorf, Regina Regal, Sarah Smiley, Lenore Weisman, Carol Wolinsky, Lois Zimmerman, Natalie Demsky, Lynn Walzer.

A play, "The Candle That Smoked," was performed by the Hebrew Dramatic club, under the direction of Mrs. Zusan. The players were: Allen Gnaizda, Lila Berger, Martin Nachimson, Ellen Gofseyeff, Arthur Kaplan, Judy Klepper, Isaac Dressner, Robert Granovsky, Chas. Stein, Madeline Meerbaum, Martin Brownstein, Ruth Schiff, Naomi Schiff, Arthur Teig, Arthur Walder, Allan Pinsky, Ben Breslow, Stephan Robin, Barbara Kaplan, Gabriel Stolzenberg, Larry Levy, Myrna Ziegler, Leslie Krinsky and Barbara Gross.

After the performance, Rabbi Lewittes introduced a magician, who entertained

the students in a true holiday spirit. The music was under the direction of Mr. Sholom Secunda, with Mr. Jacob Grumet at the piano.

☆

On January 9th, 1949, the P.T.A. arranged the second of the Post Bar Mitzvah breakfasts. This was preceded by a service led by George Levy, Dennis Freilich and Robert Kritz. Following the breakfast, Mr. Wm. I Siegel spoke on the proposed constitution for the State of Israel.

Mrs. Stachenfeld and Mrs. Flamm were in charge of arrangements. The P.T.A. is planning a meeting on Wednesday, February 2, 1949, dedicated to the subject, "Know Your Child." It will be led by a parent, teacher and Rabbi, to be followed by a general discussion.

The officers of the P.T.A. for the coming year are: President, Mrs. Kushner; Vice Presidents, Mrs. Davis and Mrs. Altman; Corresponding Secretary, Mrs. Bressman; Recording Secretary, Mrs. Spinrad.

The members of the board are: Mesdames, Kaplan, Davis, Altman, Klepper, Flamm, Rosenbaum, Goodman, Bromberg, Buchman, Gluckman, Goldstein, Stachenfeld, Granovsky, Berlowitz and Gittelman.

☆

In place of the regular Hebrew School assembly, a service was held on Sunday, January 9, 1949. The following led in

[Continued on page 22]

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

AARON, DR. JULES B.

Res. 139-04 Rockaway Beach Blvd.

Bus. Physician

Married

Proposed by Hyman Aaron,

Dr. Jacob Halperin

BECKER, HENRY

Res. 250 Adelphi St.

Bus. Teacher, Bklyn. Tech. H. S.

Single

Proposed by Joan Abrahams,

Joe Kahn

CHERWONSKY, BEN

Res. 792 Montgomery St.

Bus. Jewelry, 27 W. 23rd St.

Single

Proposed by Herbert I. Mero,

Harry Fuchs

DRUCKER, MISS DOROTHY

Res. 480 Lefferts Ave.

Proposed by Mildred Turkeltaub

ECKSTEIN, HERBERT

Res. 1494 Carroll St.

Proposed by Eli Godofsky,

Louis Levine

EISENSTAT, MAX

Res. 1805 Park Place

Bus. Lithographic Printing,

15 E. 22nd St.

Single

Proposed by Hy Rosen

EISNER, ABRAHAM

Res. 621 Crown St.

Bus. Spring Prod., 22 Warren St.

Married

Proposed by Charles Dilbert,

Frank F. Rose

ERENSTOFT, DR. ABRAHAM

Res. 705 Howard Ave.

Bus. Dentist, 152 Tapscott St.

Married

Proposed by Alfred Orlin,

Milton Strumpf

FASTOW, ALEX

Res. 281 Sullivan Place

Bus. Mfg., 4901—2nd Ave.

Married

Proposed by Samuel Fastow,

Lilian M. Lowenfeld

FINE, JOSEPH B.

Res. 546 Eastern Parkway

Bus. Millinery, 32 W. 39th St.

Married

Proposed by Abe Mann,

Leo Kaufman

FINK, HAROLD

Res. 305 Linden Blvd.

Bus. Acctg., 277 Bway.

Single

Proposed by Stanley K. Rothstein,

Alden Schwimmer

FOX, DAVID

Res. 138-42—90th Ave.

Bus. Dairy & Grocery, Atlas Terminal

Married

Proposed by Charles Dilbert,

Frank F. Rose

FRIEDKIN, MISS ROSALIND

Res. 651 Alabama Ave.

FROELICH, IRVING

Res. 1462 Park Place

Bus. Plastics Broker, same

Single

Proposed by Abe Mann

GABA, DANIEL LEONARD

Res. 1265 Carroll St.

Student

Proposed by Herman Gaba,

Joseph H. Aaron

GLAZER, LOUIS

Res. 675 Lenox Road

Bus. Lawyer, 580 Fifth Ave.

Married

GLUCK, WALTER M.

Res. 381 So. 1st St.

Bus. C. P. A., 11 W. 42nd St.

Married

Proposed by Joseph Heimowitz

GOLDMAN, HARRY

Res. 252 E. 51st St.

Bus. Dairy & Grocery,

330 Utica Ave.

Married

Proposed by Charles Dilbert,

Frank F. Rose

GORDON, MISS ESTHER

Res. 1573 W. 7th St.

Proposed by Nat Hoffspiegel

HALLEM, MISS SELMA

Res. 1005 Clarkson Ave.

Proposed by Alma Beck,

Phil Rossow

HELLINGER, BEN

Res. 97-11—147th Pl.

Bus. Govt., 253 Bway.

Single

Proposed by Irma Ray Fried,

Harriett Grodus

HOROWITZ, JERALD

Res. 594 Warwick St.

Bus. Law, 152 W. 42nd St.

Single

Proposed by Irma Ray Fried,

Harriett Grodus

JAFFE, MISS SYLVIA

Res. 1245 St. Johns Pl.

Proposed by Abe Mann,

Benj. Nelson

KAHN, CARL A.

Res. 368 Brooklyn Ave.

Bus. Law, 135 Bway.

Married

Proposed by Harry Fuchs,

Sidney S. Leonard

KALB, HAROLD

Res. 1584 St. Johns Pl.

Bus. Women's Wear, 34 E. 14th St.

Single

Proposed by Herman Rossler

KAPLAN, DR. JACOB I.

Res. 139 Schenectady Ave.

Bus. Dentist, same

Single

Proposed by Shirley H. Kaplan

KATZ, MISS MARIAN E.

Res. 858 Lafayette Ave.

Proposed by Abraham Pindek,

Abe Mann

KAYTON, SIMON B.

Res. 1298 Carroll St.

Bus. Insurance Broker, 25 Cliff St.

Married

Proposed by Dr. Harry Kaiser,

Dr. Alexander Slanger

KING, GEORGE L.

Res. 750 Lefferts Ave.

Single

Proposed by Eli I. Godofsky

KUNTZ, LAWRENCE L.

Res. 179D Barbey Dr.

Bus. Jewelry, 42 W. 48th St.

Married

LASHOWER, MISS GWENDOLYN

Res. 1628 Lincoln Pl.

LEVINE, HERBERT

Res. 1164 Rogers Ave.

Bus. Luncheonette, 1688 Pitkin Ave.

Married

Proposed by Charles Dilbert,

Frank F. Rose

LOWENTHAL, SAMUEL

Res. 701 Empire Blvd.

Married

Bus. Shoes, 5—4th Ave.

Proposed by Irving L. Weishar,
A. J. Stelzer
MANDELL, LOUIS
Res. 1215 St. Johns Pl.
Bus. Legal, 320 Bway.
Married
Proposed by Nathan Husid
MANSBACH, HARRY S.
Res. 947 Montgomery St.
Bus. Mfg., 1410 Bway.
Married
Proposed by Samuel Nicoll,
Frank Brodie
MARKINSON, IRVING
Res. 969 Montgomery St.
Bus. Television Servicing, same.
Single
Proposed by Stanley Levenson
Sheldon Levenson
MILLER, MISS BEATRICE
Res. 627 Vermont St.
PION, ARTHUR L.
Res. 205 Parkside Ave.
Bus. Physician's Equip., 172-35 Hill-
side Ave.
Single
Proposed by Gerald Jacobs,
Philip Jacobs
RABINOWITZ, MISS SALLY
Res. 199 Legion St.
RICHMAN, DR. BENJ.
Res. 1480 President St.
Bus. Physician
Married
Proposed by Dr. Max Dannenberg,
Mrs. Lillian C. Klein
RUBIN, ISRAEL
Res. 377 Eastern Pkwy.
Bus. Office Equip., 37 W. 46th St.
Married
Proposed by Reuben Hirsch,
Frank Schaeffer
RUDERMAN, MAX
Res. 70 Lenox Rd.
Bus. Mfg., 360 Furman St.
Married
Proposed by Charles Dilbert,
S. H. Goldberg
SEIDEN, RALPH E.
Res. 1118 Lincoln Pl.
Bus. Women's Wear, 2480 Grand
Concourse
Single
Proposed by Harold Jacobs,
Gerald Jacobs
SHULMAN, PAUL
Res. 1357 Eastern Pkwy.
Bus. Accounting, 521—5th Ave.
Single

SILVERSTEIN, MISS RUTH
Res. 951 Carroll St.
SINGER, MISS LIBBY
Res. 104 Pulaski St.
Proposed by Herbert Schleifer,
Marvin Schecter
SLOBODKA, ELI
Res. 588 Saratoga Ave.
Bus. Dress, 275—7th Ave.
Single
Proposed by Hy Rosen,
Marvin Blickstein
SPATZ, SIDNEY
Res. 1325 Eastern Pkwy.
Bus. Radio Sales, 1705 Pitkin Ave.
Single
Proposed by Shirley Zwirn
SPIELVOGEL, MISS BEVERLY
Res. 103 Pulaski St.
Proposed by Herbert Schleifer,
Marvin Schecter
SUNDACK, MISS TOBY
Res. 1566 Sterling Pl.
THALER, MRS. ANNE
Res. 919 Eastern Pkwy.
Proposed by Emanuel Davis,
Dr. Goldberger
WEILAND, HAROLD
Res. 2100 Westbury Court
Bus. Retail Furrier, 692 Flatbush Ave.
Married
Proposed by Sidney Topol,
Israel Kaplan
WEINSTOCK, DAVID
Res. 218 E. 94th St.
Bus. Mfg., 1186 Bway.
Single
WEISBLUM, JOSEPH
Res. 8701 Avenue B
Bus. Children's Wear, 20 W. 20th St.
Married
Proposed by William Iser
WEISFELD, MISS ROSE
Res. 355 Lefferts Ave.

The following has applied for rein-
statement:
ZUCKERMAN, GEORGE
Res. 805 St. Marks Ave. (Hall B)
Bus. Sporting Goods, 137 Montague
St.
Married

Additional Applications
ANSTENDIG, SAM
Res. 1030 Carroll St.
Bus. Buyer, 450—7th Ave.
Single
Proposed by Harry and Milton Nass

BRATSPIS, DR. EDWARD P.
Res. 210 Linden Boulevard
Bus. Physician
Married
Proposed by Abraham Kimmel,
Geo. Gerlin
HARRIS, MILTON
Res. 4811 Church Ave.
Bus. Elec. Contr., 195 Broome St.
Single
Proposed by Dr. Milton E. Rappaport,
Dr. Sol A. Gross
HIMBER, MISS CIEL
Res. 100 Taylor St.

Sam Schoenfeld Heads Basketball Officials

Sam Schoenfeld, Physical Training Di-
rector of the Center, was elected Presi-
dent of the newly formed Collegiate
Basketball Referees' Association, com-
prising officials from all States along the
entire Eastern Coast.

Personal

Mr. Gerard Weinstock, son of Mr. and
Mrs. Louis Weinstock of 135 Eastern
Parkway, has been elected a member of
the Board of Directors of the Merchants
Bank of New York.

Acknowledgment of Gifts

WE acknowledge with thanks receipt
of gifts for the purchase of Prayer Books
and Taleisim from the following:

Mr. and Mrs. Julius Sepowitz in honor
of the Bar Mitzvah of their grandson.

Mr. and Mrs. A. Silverman in honor
of the marriage of their daughter Kaley.

Daily Services

MORNING services at 8:00 o'clock.
MINCHE services at 4:45 p.m.

Sabbath Services

Friday evening services at 4:45.

Kindling of candles at 4:48 p.m.

Sabbath services, Parsha "Vayera"—
Exodus 6:2 - 9:35, Prophets Ezekiel 28:
25 - 29:21 will commence at 8:45 a.m.

Mincha services at 4:45 p.m.

Rabbi Levinthal will preach on the
weekly portion of the law.

Cantor Sauler will officiate assisted by
the Congregational Singing Group under
the leadership of Mr. Sholom Secunda.

Rabbi Gerson Abelson will continue
his lecture in Yiddish this Saturday af-
ternoon at 4:00 p.m.

PAGING SISTERHOOD!

DURING the month of February we shall celebrate Jewish Music Month. Let us remember that our ancestors praised the Lord in psalm, in verse and in song. Folk-songs reflect and depict the life of a people. "Das Yiddishe Lied" includes songs which mirror all phases of Jewish life: there are cradle-songs, "cheder" songs, haunting melodies of Jewish wanderers, songs of hope and aspirations, songs of tragedy, joyful Chasidic chants, and, more recently, exuberant Palestinian tunes symbolizing the pattern of life in modern Israel. If it is true that "a song will outlive all sermons in the memory," then the Jewish *Nigun* is immortal. Remember, then, to make Jewish music sound the year 'round—not just a month. Shir hashirim!

—SARAH KLINGHOFFER,
President.

Our General Meeting:

A beautiful Chanukah prayer read by Sarah Epstein, emphasizing the necessity for rededication to Jewish ideals, preceded a memorable and entertaining evening. Our President, Sarah Klinghoffer, welcomed the new members, citing the activities and the goals of our Sisterhood. The order of business included a report on the Chanukah party given by us to the invalids at the Jewish Home for Chronic Diseases, an appeal to offer vigorous aid to the SOS drive, a report by Mrs. Zakhem on the Cheer Fund, and a reminder to the women to attend the December 27th luncheon of the Women's League and the January 12th all-day conference and luncheon of the Federation of Jewish Women's Organizations. She also recommended that our women read the autobiography of Chaim Weizmann in the *Herald-Tribune*. In celebration of Jewish book month, she urged members to purchase, read and present Jewish books. Beatrice Shaeffer, Torah Luncheon Chairman, announced further details of our Torah event to be held on Wednesday, March 9th, stressing the need for supporting the Jewish Theological Seminary Scholarship Fund because it aids our future leaders and teachers.

Lila Leonard, chairman of the pro-

gram, extended a cordial welcome to our new members, explaining to them the spiritual, social and cultural values to be derived from active participation in our organization. In a meaningful message, Rabbi Levinthal emphasized the beauty of a home which has Jewish books on its shelves. He begged us to surround our children with a joyous atmosphere of Chanukah, teaching them that our celebrations are equally as beautiful as the Christmas holiday. A musical interlude was provided by Miss Gisella Worth, violinist, accompanied by Miss Joan Schlesinger. Her repertoire included several compositions by our own musical director, Sholom Secunda. The last item on the program was an arresting book review by Mrs. Henrietta Shapiro, who told about "The Jewish Pope," the legend of a Jewish boy who became a pope at the age of 23.

An innovation at our meeting, presentation of a door prize to the holder of a lucky number, was well received. The prize, the Granados' book, "Birth of Israel," was won by Mrs. Israel H. Levinthal, who asked that it be returned for another drawing at the next meeting. When the social hour followed and refreshments were served, we had forgotten the white blanket of snow outside which had prevented many from attending. We regret that they missed a most enjoyable evening.

Board Meeting Report:

Tickets for our Torah Scholarship Luncheon are now available, and all members are requested to make their reservations. The date is Wednesday, March 9th, and the cost is \$6.11 for a member, and \$1.50 additional for each guest (non-member). Every member will receive a letter giving all details.

☆

Beware of fraudulent collectors for the SOS under Haganah pretenses. Ask for SOS credentials when you make your contributions.

☆

Sisterhood will be the hostesses to the Brooklyn Branch of the Women's League on February 17th at the center. An excellent program will be presented and all

Sisterhood members are asked to come and make our guests welcome.

☆

All those interested in a Sisterhood Leadership Course to be given during five once-a-week day sessions, at the Kings Highway Jewish Center, East 12th Street and Avenue P, under the sponsorship of the Women's League, will please notify Sarah Epstein.

☆

The New York Board of Rabbis who serve city and Jewish hospitals request that our women visit sick and lonely patients at the Kingston Avenue Hospital, 900 Albany Avenue. Arrangements for such visits may be made with Dr. Fedder, of the Community Council.

☆

It was voted that Sisterhood contribute toward the building fund of the Hillel Branch at Brooklyn College.

☆

SOS contributions include material furnished by Mrs. J. Rutstein. Our members are continuing to give active aid to Chairman Shirley Gluckstein.

☆

The Kiddush on January 29th, for the Junior Congregation, will be sponsored by Mrs. Hannah Jaffe in honor of her son's marriage. The Kiddush for April still needs a sponsor. Anyone wishing to celebrate a *simcha* or commemorate a sorrow may undertake such a sponsorship. Please call Mrs. H. Rachmil, NE. 8-4864.

☆

We are most pleased to announce the following committee to take charge of Sisterhood's United Jewish Appeal Drive: Chairman, Mary ("Hershey") Kaplan; co-chairmen, Mesdames Ruth Bernhardt, Sylvia Dilbert and Mollie Markowe. The special gifts chairman will be Lillie Lowenfeld, with Mrs. Bertha Greenblatt as co-chairman.

Cheer Fund Donor List:

In celebration of Chanukah — Mr. Shpall's Monday A.M. class; in honor of her birthday—Kate Salit; in honor of her 35th anniversary—Mrs. Henry Gross; in honor of Mrs. Salit's birthday—Ruth Bernhardt; in honor of grandson's marriage—Mrs. Samuel Katz; in memory of Mrs. S. Klinghoffer's father—Sylvia Dilbert; in honor of her birthday—Bertha Greenblatt.

[Continued on page 23]

KOL NIDRE DONORS

Fein Family (in memory of their parents Hyman and Helen Fein)

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Breier, Henry (in memory of Mrs. Fannie Leibowitz)
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Gluckstern, Simon
Goldstein, Hon. Nathan L.
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Jackson, Harry (in memory of wife Sadie Jackson)

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Maslow, Dr. Herman
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Froelich, Henry
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Goldblatt, Sidney
Golden, Samuel
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Horowitz, Sol
Levenson, Julius (in memory of father Meyer Levenson)
Levy, Mrs. Margaret M. (in memory of husband Harry Levy)
Markowe, Benjamin
Posner, Mrs. Rose
Prince, Mrs. Frances (in memory of husband Abraham Prince)
Rawick, Julius L. (in memory of Minnie Shapiro)
Schnell, Mrs. Louis
Shakun, Joseph
Spinrad, Phineas
Anonymous
Aminoff, Michael (in memory of father and mother)

- Atlas, Bertha E. and Hazel E. (in memory of Nettie Atlas)
- Barnett, Paul
- Beispeil, Philip S. (in memory of parents Louis and Sarah Beispeil)
- Bergmann, Bernard J.
- Blickstein, Harry
- Brown, Sidney H.
- Buchman, Harry
- Dan, Dr. Julius
- Dannenberg, Dr. Max (in memory of Joseph Dannenberg)
- Eisner, Felix
- Friedman, Alex
- Gilbert, Dr. S. S. (in memory of parents Louis and Bessie Gilbert)
- Gittelman, Dr. Isaac F.
- Glaubman, Harry (in honor of parents Mr. and Mrs. David Glaubman, Mrs. Ida Wolf)
- Glaubman, Louis (in memory of parents David and Rissa)
- Goell, Milton J.
- Goldberg, Morris
- Goldman, A. L.
- Goldsmith, Emanuel
- Goldstein, Harry (in memory of parents Joseph and Breina Goldstein)
- Hoffman, Mrs. Louis H. (in honor of departed father George Granowitz)
- Horowitz, Irving S.
- Jackson, James J.
- Katz, Samuel (in memory of Eliezer ben Leib Greenberg and Hannah bas Josef Greenberg)
- Kiel, A.
- Klein, K. Karl
- Klein, Mrs. Lillian (in memory of husband Louis Klein)
- Klinghoffer, Morton
- Leaks, Dora
- Levenson, Dr. Samuel M.
- Levitas, Nathan
- Levitt, Charles S.
- Levy, Jeremiah
- Mantell, Abraham
- Markoff, Dr. Samuel T.
- Melov, Alfred (in memory of grandmother Sarah Resnick)
- Michaelson, Ben. S.
- Miller, Samuel
- Plotkin, Mrs. Kate
- Posner, Dr. Leonard (in memory of father Louis Posner)
- Raskin, Harry
- Rivkin, Louis
- Rood, Dr. Morris (in memory of Benjamin Seistive)
- Rosen, Louis
- Rothkopf, Samuel
- Rothstein, Herman
- Rutenberg, Morris
- Schaeffer, Edward P. (in memory of parents Mary and George Wexman)
- Schless, Charles J.
- Seril, Abraham
- Servetah, Fred (in memory of wife's father Meyer Gibbel)
- Shapiro, Jacob
- Shear, Helen (in memory of parents)
- Silverstein, Dr. I. Spencer
- Simon, Louis
- Sklar, David
- Stark, Ed
- Strauss, Irving P.
- Stulman, Mrs. Ida
- Teller, Henry
- Weinstein, Abraham
- Wiener, Isaac
- Zurich, Mrs. Dora (in memory of parents and husband Conrad Zurich)
- Albert, Samuel (in memory of parents Rebecca and Jacob Albert)
- Berlowitz, Harold D. (in memory of father Jacob)
- Bergman, Anita
- Brodie, Frank
- Bromberg, Michael
- DuBoff, Jack M.
- Dunaisky, Joseph
- Forman, Harold (in memory of Joseph Zultive Schwartz)
- Goldstein, Mrs. Gussie (in memory of husband Samuel Goldstein)
- Grabish, Benjamin
- Handelsman, Louis (in memory of parents Samuel and Rose Handelsman)
- Karasik, Leo (in memory of Rose Karasik and Samuel Sandowsky)
- Kline, Benjamin J.
- Magit, Laura (in memory of sister Sali Magit)
- Maltz, Manes
- Meltzer, Herman
- Patz, Esther
- Perlin, Jacob
- Resnick, Mrs. George
- Satzman, Harry
- Schlesinger, Mayer W.
- Sharkey, David
- Sherer, Walter (in memory of mother Sarah Sherer)
- Tatkon, Herman, J.
- Tohn, Gerald E.
- Weidman, Albert
- Wolfson, Saul (in memory of father Samuel Wolfson)
- Zimmerman, Julius
- Feingersh, Robert (in name of Harry Feingersh)
- Miller, Paul (in memory of father Meyer Chimerine)
- Cohen, Jeanette
- Morris, Helen R. (in memory of grandfather Morris Blich)
- Rakofsky, Ida

In the Hebrew School

[Continued from page 17]

Conrad Lefkowitz, Herbert Kasnetz, Sol Tanenzapf, Robt. Spevack and Jerome Kern.

☆

At a meeting of the Brooklyn United Synagogue Schools, Rabbi Lewittes delivered a brief talk on our High School.

Students of the Hebrew School raised \$358.78 for the Jewish National Fund, in connection with the Zion Tag Day. The J. N. F. has sent the following communication to the school: "May we take this opportunity, on behalf of the Jewish National Fund Administration to express to you, and through you, to the young volunteers, our deep gratitude."

DISCUSSION OF PROPOSED ISRAELI CONSTITUTION

A Discussion by
LOUIS J. GRIBETZ
and

WILLIAM I. SIEGEL
on

"THE PROPOSED ISRAELI CONSTITUTION — IS IT ADEQUATE?"

Will be held at the next meeting of the Eastern Parkway Zionist District at the Brooklyn Jewish Center
on

Monday, Feb. 7, 8:15 p.m.

MAURICE M. BOUKSTEIN
will be the Moderator

Junior Clubs

THE Junior Clubs will celebrate "Jewish Music Month" and Chamisha O'ser B'shvat on Saturday evening, February 19th.

Junior League

THE next regular meeting of the Junior League on Thursday evening, February 3rd, is set aside as the regular monthly "Open Meeting." These meetings need no explanation—they stand for a good time with pleasant companions. We hope to be seeing all Junior Leaguers there.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Alexander Lefkowitz of 515 Crown Street on the Bar Mitzvah of their son, Conrad, which will be celebrated at the Center this Sabbath morning, January 29th.

PAGING SISTERHOOD

[Continued from page 20]

Committees:

Members of the religious committee—please appear for the Kiddush service at the Junior Congregation and help with the table arrangements.

Will all hostesses for our general Sisterhood meetings please come early and assist with the refreshments?

March of Dimes — Boy and Girl Scout Drives:

All Sisterhood members desiring to make contributions to any of these causes are asked to send their checks to the Sisterhood so that we too may show participation in communal activities.

Calendar of Coming Events:

January 29 — Kiddush for the Junior Congregation sponsored by Mrs. Hannah Jaffe.

February 14 — Sisterhood Board Meeting.

February 17 — Sisterhood hostess to Women's League meeting in the Center.

February 21 — Jewish Music Month. General Sisterhood meeting in the evening; special program under the supervision of Musical Director S. Secunda.

MARCH 9 — TORAH FUND DESSERT LUNCHEON. Following is a copy of the ticket we urge you to buy:

TORAH SCHOLARSHIP FUND DESSERT LUNCHEON

given by
THE SISTERHOOD
of

THE BROOKLYN JEWISH CENTER
WEDNESDAY, MARCH 9, 1949
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Subscription: \$6.11 for member.

Guest: \$1.50 additional.

S. O. S. Campaign

CANNED food and infant layettes are urgently needed for displaced persons overseas. These items may be brought directly to the Center.

Congratulations

HEARTIEST congratulations and best wishes are extended to:

Mr. and Mrs. Judah Trotzky of 275 Linden Boulevard on the celebration of their thirty-second wedding anniversary on January 24th.

Mrs. Meyer A. Rosen of 480 Eastern Parkway on the celebration of her seventy-fifth birthday on January 29th.

THE YOUNGER MEMBERSHIP

NEWS OF NOTE: The YFL turned out en masse for the Mid-Winter Conclave of the Metropolitan Council of Young People's Leagues of the United Synagogue held on January 21-23. BJC's representation, about 100 members, was the largest present. Our thanks go to Lillian Schlusel for her work in helping to reach this total. We hope to enlist her valuable aid for the next important event on the YPL schedule, the National Mid-Winter Educational Conference to be held on Sunday, February 20, at Temple Har-Zion, Philadelphia. The theme of the Conference is "Living as a Jew Today." Nationally known leaders in Jewish life will speak and lead in discussions. More about this at a later date, but reserve February 20.

CALENDAR OF FUTURE YFL EVENTS: Tuesday evening, February 1: YFL is privileged to have as its guest speaker Mr. Schimon Rosowsky, of Israel. Mr. Rosowsky left Russia for Palestine in 1933, became a resident of Jerusalem, and studied in the schools of Palestine. He soon joined the Haganah and graduated to the Palmach, the Commando unit. Mr. Rosowsky is studying engineering in the United States, and comes to us well qualified to discuss the opportunities in the new Jewish State.

Tuesday evening, February 8: YFL opens its UJA drive with a wonderfully planned evening in the form of a cabaret night, featuring Bob Norman and his Orchestra. YFL has one aim in 1949 — to double last year's contribution to UJA, and the committee headed by Jerry Jacobs, Mike Kahn and Pearl Horowitz needs your active help to do the job. Please contact any one of them if you can help in soliciting pledges and contributions during the ensuing weeks. Admission to the Auditorium on the 8th will be limited to members only; come early . . . learn what UJA is doing this year. Your pledge will be solicited during the evening.

Tuesday evening, February 15: YFL surveys the Yiddish Theatre. Our program in celebration of Jewish Music Month is being planned and will be presented by Sholom Secunda, music director of the Center and luminary of the

Yiddish Theatre. This program will be a unique opportunity to learn what makes the Yiddish Theatre the great vibrant art force that it is in New York.

PERSONALITY NOTES: Congratulations to Harry Zucker on his election to the Board of Governors of the Center, and to Irv Rubin, Jerry Jacobs and David Gold on their re-election to the Board. We welcome to the roster of the YFL Executive Committee Joyce Schlossberg, Pauline Magid, Buddy Lowenfeld, Mike Kahn and Harry Smoler, appointed to fill existing vacancies.

REPORT FROM THE PRESIDENT: YFL extends a warm welcome to all new members; we hope you become active in the Center organizations, and join our committees. We are planning another Sunday afternoon welcoming party to all who have joined in recent months, and invitations will shortly be in the mail. If you are interested in program planning, entertainment, aiding in our money drives, or if you have special interests please see Sylvia Salin who heads our Social Committee. She will place you, and aid in organizing special interest groups. May I urge all of our members who have not done so to join the Zionist Organization of America. The Center, in cooperation with District 14, is now conducting a membership drive for ZOA, and a money drive for the purchase of land in Palestine. A Young Folks Committee is working with the Center for this purpose. Add your name to the growing list. Remember, the freedom of Israel can only be achieved through strength of numbers.

—DAVID GOLD.

Post-Consecration Mid-Semester Reunion

THE Post-Consecration Group will have its mid-semester reunion and Ch-misha O'ser B'shvat affair on Monday evening, January 31st at 8:30 o'clock. An interesting program has been arranged. One of the latest Israeli films will be shown; a report on a recent trip to Israel will be delivered, followed by refreshments served by the Center Sisterhood. All Post-Consecrants are cordially invited to attend.

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